

The American Friend

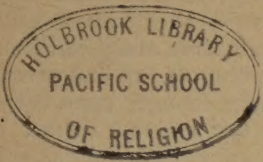
Old Series
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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For Sept. 13—The Perils of Favoritism and Jealousy

(Genesis 37:23-36)

JOSEPH SOLD INTO SLAVERY

Since we are to study Joseph the next few Sundays it is well, first, to know some of the factors that led Israel into Egypt. We need to know how God led and dealt with His chosen people. As long as they were few in number, and incapable of possessing the land, they were only objects of mirth for their neighbors; but when they became more numerous, and began to assert themselves a little they became objects of their neighbors' fear and hate. This tension between them and their neighbors grew until it became apparent some move would have to be taken. (If they ever grew into a great nation they would have to find some asylum where they could increase numerically, where they could retain their racial and religious integrity, and where they could acquire training and discipline.) Egypt was the most likely place for this sort of escape and God began to lead in that direction. Joseph proved to be the unwitting pioneer in this emigration. He was the favorite of his father, Jacob, because by birth he was most favored in personality, vision and moral concern. His was a rare combination of power and grace. He seems early to have felt that God had some outstanding work for him to do, and that at some time and in some manner he was to help his people. His brothers resented his rising ascendancy, but the magnitude of their jealousy only too clearly showed the size of their fear.

Today's lesson begins with his brothers' efforts to stop his career before it got started. He came to them from their father to inquire of their welfare, and was seized and cast into a deep pit. So this young man who had felt that God had something for him to do, and who thought that at some time he would be able to help his people, was now, and by these same people, put down into the very bowels of the earth. Other persons, too, have been cast into pits by the people whom they would have served. For the court-accustomed Moses, the wilderness and the sheep of his father-in-law must have seemed like a pit; Jeremiah was let down into a cess-pool when he tried to preach the truth to his generation; Daniel in the den of lions; the three Hebrew children in the fiery furnace;

and Jesus in His rock-hewn tomb, all had pit experiences as they followed the path marked out for their feet. In God's providences, the way upward must often first go downward!

The second feature of the story is the cold unconcern of his brethren. To all intents and purposes Joseph was slowly dying, yet without apparent qualm or compunction they could sit down and eat their usual meal. Another group, after fastening Jesus to the cross, also "sat down and watched him there!" Nothing so quickly sours the milk of human kindness as the presence of cruel, rabid and ravening jealousy, and that sort these brothers had. Their spirit is further revealed by the savage completeness with which they convinced the aged Jacob of the death of his favorite son—exhibiting the torn and blood stained garment. What did they care for Joseph, now safely out of the country, and what did they care for the feelings of their father, so long as their own fortunes remained apparently untouched. Like the Jerusalem rabble they too, in spirit and thought, cried, "Away with him," indifferent to what heartache might result. The only redeeming feature to this sadism is the belated righteousness of Judah. Prompt enough in sins of passion, he now was too late to be of practical service. It seems he really intended to rescue Joseph when he could do so without endangering his own life. His good intentions make some break in the gloom of the story.

Joseph was sold for silver, even as was the Christ. Although thankful enough to have been rescued from the pit, yet great heaviness of heart must have been his as he saw each passing mile register the distance from home and father. We do not know his thoughts, he may have been discouraged, he may have been made to feel as did the Christ when He exclaimed, "My Father, why hast thou forsaken me." We know that later he was able to see the hand of God in all these dispensations, and possibly even while in the darkness and damp of the pit, while on the long hard march to Egypt, while waiting in the hot and crowded slave market, he was ever conscious of God's presence. For God was there, whether sensed or not, and He was there to lead and direct the fulfillment of His divine plan. God's hand was leading ever onward and upward toward the goal that He long had in store for His chosen ones,

and Joseph was already beginning to play a major role in the unfolding drama.

MURRAY C. JOHNSON.

Kokomo, Indiana.

For Sept. 20—Self-Sacrifice a Law of Life

(Genesis 44:18-34)

JUDAH: AN EXAMPLE OF SELF-SACRIFICE

The movement of God's people toward Egypt draws near its dramatic close with today's lesson. Joseph had been an overseer, a prisoner, and now was second to the king in authority. He had power to help his people and waited only proof that they were worthy and would not abuse benefits received. His brethren had already made one trip to Egypt for grain and had, without recognizing him, spoken in detail of Jacob and Benjamin. When this supply of food was exhausted they made another trip, taking with them, despite the agonized objection of Jacob, their brother Benjamin. For them Joseph gave a great feast, using this contact for further study of them.

Each meeting so far had revealed his brethren were changed from the men he had known twenty years before. A final test was arranged the following day by placing his own drinking cup in the bag of Benjamin. Twenty years before they had sold a brother into slavery and had, callously, let their father mourn his reported death. Now, would they let Benjamin go to prison while they themselves with full grain bags go back to their father's heartache, or, would they stand by their apparently guilty brother and try to shield their father from added grief, even though they get themselves into peril by so doing? This was the test and today's lesson shows how Judah, speaking for all, met it.

Judah's courage is shown, in verse 18, by his approach to the throne. Love and concern made him careless of personal welfare, and caused him to forget the difference in appearance and station between himself and Joseph. All was forgotten save the threat to Benjamin and his father's happiness. Faithful friends entertain no fears whatever. Judah was a forerunner of Esther who, too, approached a throne to save her people. His common sense is shown in verses 18-29. Here he recites the circumstances that led to the present emergency. He tells of the grieving father back home waiting the return of his son, and the sorrow and desolation if the lad does not come back. Clear, concise and logical are his words. He appeals to the reason. His self sacrifice and love are shown in verses, 30-34, where he speaks of his promise to bring the boy back safely or, to take his place. So now he pleads with Joseph that he be permitted to stand in Benjamin's place, serve in his stead, bear

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The Place of Sky In Life

By Charles M. Woodman

THESE dark days in human life compel all of us to appraise again the spiritual resources which lie within our reach. Temporal things seem more than ever temporary and unreliable. Eternal things begin to seem much more real. Everywhere men are seeking the heavenly treasure as earthly substance slips through the fingers like sand. How can we describe, clarify and make real the eternal verities? Let us seek for an answer to this quest under the subject, "The Place of Sky in Life."

From time immemorial man has connected the sky with his daily living. He has had an instinctive feeling that something yonder effects something here within his own breast. He has been convinced that the vastness of the starry universe is in some way directly related to the details of his temperament, his disposition and his daily task. For this reason sky and heaven where God is supposed to dwell become for many people almost, if not quite, synonymous. Historically speaking the so-called science of astrology was perhaps man's first thoroughgoing effort to systematize this relationship. When science substituted astronomy for the superstitions and whims of astrology among intelligent people, the marvels and vastness of the starry universe supplemented the vagaries of the astrologer. Now man with all his astronomical knowledge still finds the stars above him fit subjects to create within him a sense of awe, reverence and worship. The starry heavens and the heart of man are still related even though the sun is ninety-three million miles away and the light of the nearest star takes many years to reach the earth.

This staggers the mind. It always has, and the Nineteenth Psalm is a good illustration of how this worked out in the life of man centuries before Christ. Some scholars say that we have here in this one psalm two ancient poems, written in different meters, in different styles and with different themes. The first, beginning with the majestic, "The Heavens declare the glory of God, and the firmament showeth his handiwork," describes poetically the ancient conception of the rise of the sun in the morning, and of its course through the heavens during the day. The second recites the place of the law of the Lord as converting the soul, and the testimony of the Lord as sure and making wise the simple. The conclusion of the whole is a prayer so familiar to all Christian peo-

ple. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." If these are two separate psalms, then surely both the writers were inspired, and he who linked them together was equally inspired, for they together sound this age-long and insistent note that man links his daily living with the sky above him. And we all say, how true that is. Let us note how.

I. Sky in life gives a sense of direction. The Aleutian Islands are in the minds of all Americans today. Things are taking place there which disturb us. We do not know what is going on. There are doubtless many reasons for this feeling, but surely one outstanding one lies in the word *fog*. There is no certain sky there, so men, armies, ships, airplanes grope their way in a misty obscurity. A man in a ship in a fog can be more completely lost than in any other place on earth. Tide, ocean currents, wind and storm have man at their mercy or vindictiveness. The sky is gone, and man is just nowhere. Just so it seems to me that man without a strong, virile religious faith, without a great conviction in a great and good God is groping his way through existence like a ship in a fog, without a mooring, a bearing or a compass. He is without sky in life and his plight is most miserable.

In his efforts to find his way through the fogs of the sea the sailor has secured for himself the compass, the sextant, the log and the lead. With these he can grope his way through the densest fog. In the fogs of life man has discovered his four-fold source of guidance. He has the Bible, the story of the way godly men in the far past found their way through the fogs of life. He has the Christ who is not only man's example, but his saviour and his pilot in every storm-tossed sea. He has his church fellowship, the company of his fellow travellers, who with him are feeling their way for the path under a divine guidance that is granted unto the group as well as unto the men of the past. He also has the inner spiritual light within his own soul, part of his eternal inheritance, "the light which lighteth everyman coming into the world." Here is the four-fold divine guidance granted unto all men today who will open their minds to understand it and prompt their feet to follow in its clear leading. These shall find their way

through the fogs of this present hour. These have sky in their lives.

II. Sky in life gives a sense of limitless power shackling onto man's weakness. A few years ago we read of the effort man made to start the machinery and the lights of the last World's Fair in Chicago by employing the light ray that came from the great star Arcturus. They planned to let this light which started from Arcturus forty years ago, shine on a delicate electrical filament, which in turn set in motion a motor which turned the switch that flooded the Fair with light and set in motion all its machinery.

So, through all the ages man has been seeking for a heavenly power to set in motion those things that will give him light and inspiration for the daily task, and the work of the Kingdom of God on earth. All of us are conscious of how many times we have failed in this task. How can we be sure that we have this power linked to our feeble lives?

III. Sky in Life gives a sense of calm in the midst of a vastness so great that the mind of man staggers at the immensities. The great Semitic religions that have given to the world monotheism and have profoundly effected man's living were born in the vast stretches of the sandy deserts where the dome of the starry sky at night touches the horizon lines all the way around that boundless plain. The illimitable sandy wastes and the boundless sky hushed man's spirit, quieted his complainings, and assured him that he stood in the presence of one God over all, infinite and eternal.

God is out there, up yonder, and God is in the intimations of my own soul that sees and knows and understands that in its aspirations, its hopes and its longings it is in fellowship with deity. The up-there is related to the down-here. The sky effects my living. That ball of fire ninety-three million miles away holds the earth in its orbit, and also kisses the rose-bud into its bloom. The heavens declaring the glory of God make me to say, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

A recent picture appearing in the *National Geographic Magazine* called our attention to an airplane soaring with poise above the tops of an ocean of fleecy clouds that lay beneath it like a tufted carpet—a picture of calmness, serenity and peace. It suggests the calmness of the sky of God's eternal life, beside which the world chaos, which seemingly would destroy the most cherished things we possess, is only an eddy in the current of God's on-moving life. Here is a spiritual calmness beside which the world turmoil is just a shudder of the soul of humanity in its struggles to shake off the meshes and the manacles of a monster, enslaving materialism that would keep it chained to the dust. The up-there does get down into the here. The heavens still shape the earthly life of man. The sea of eternity still washes the shores of the tiny islet called earth—a rock where man dwells in the infinite sea of the life of God. And God is over all and in all and through all. Verily, there is such a thing as sky in life.

On Invisible Strength

By Douglas V. Steere

I had fainted unless I had believed to see the goodness of the Lord in the land of the living. PSALMS 27:13

THERE are times in life when the prospect for all we believed in and worked for seems utterly dark. Each recent move we have made seems squarely blocked. The very breath may be knocked out of us by the fierceness of the opposition, or those who would defeat us may have set about to weary our patience and smother us in endless delays and postponements. The natural springs of resilience and hopeful comeback in us no longer operate. Of our own strength we are finished, liquidated, written off. "I had fainted."

I talked with an able man recently who had laid aside important work to direct the program for the relocation of Japanese students. These students, although certified by the F.B.I. and by local affidavits as trustworthy people, have been compelled by the general Japanese evacuation in California, Oregon and Washington to break their studies and go into internment camps unless a place is found for them to study outside the Pacific Coastal area. Seventeen hundred have registered for relocation and over 200 colleges in the East and Middle West have volunteered to welcome them, but due to seemingly endless local military restrictions his most intense efforts had enabled him at that time to locate firmly exactly one student. At that impasse he might well have cried out with the Psalmist, "I had fainted. . ."

Corder Catchpool in 1936 seeking to visit the prisons of Lithuania on an inner concern to insure fair treatment for prisoners of foreign nationality was passed around from office to office with no prospect of gaining the permission he sought. Day after day they wore him down until he could say, "I had fainted. . ." Matilda Wrede, the angel of the Finnish prisoners until her death in 1927, loaning money to a released prisoner, being deceived; loaning to him again, being deceived again; and loaning to him a third time, only to see him use it for another purpose than he had promised, might have cried out to God, "I had fainted."

"Brought low" by life, it is the mark of apostleship to look up and to see over the shoulder of personal defeat and discouragement the beckoning gesture of one who never lost hope, who never ceased loving, who never withdrew his solicitation. Inwardly renewed, my friend will not cease his efforts for the Japanese. Corder Catchpool resumed his requesting, Matilda Wrede went on trusting. In *their* weakness, *His* strength; in *their* impatience, *His* vigilant waiting; in *their* faithlessness, *His* trust. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

My piece of bread only belongs to me when I know that everyone else has a share and that no one starves while I eat.—LEO TOLSTOY.

Conscription of Women

By Lelia S. Marstaller

THE consequences of some steps taken during times of stress far outweigh their contemporary value. To think of conscription of women and omit this consideration is not to think at all; yet conscription of women is spoken of in these days until the words dull in implication and mean to too many only an emergency sacrifice women would make as they do voluntarily in times of illness in their homes or for a neighbor.

To confuse conscription with emergency service is to be grossly deceived. That conscription could be instigated only under stress but makes this deception more subtle, for, blinded by immediate urgency, the best meaning people then become innocent victims themselves and partners in a system they would not normally tolerate. If a wrong move is made in an effort to relieve quickly and cheaply a situation of immediate importance, the whole effort is very sure to be defeated and centuries of trouble follow. See what our forefathers did when they brought slaves to work their farms—a civil war, a divided nation, untold human suffering for generations of both white and colored, race problems far from solved. Conscription of women is just as potential as was the introduction of slave labor; and conscription and slavery are not distant relatives.

To allow conscription of women would be to allow an attempted solution which enlightenment makes very plain is not a solution. From the labor point of view, voluntary service is alone satisfactory. To consent to conscription would be to frustrate intelligent efforts in production. To consent in a time of crisis would be worse than to send the fire company in the wrong direction, away from the fire, not to it.

For the church or any other organization to appeal for exemptions for women from some types of conscript labor on conscientious grounds or because of class, profession, or

dependents, is not only to nullify what is really sought, but it is the breeding source of multiple awful consequences. It gives tacit sanction to conscription, the very thing not wanted, and it suggests trying to draw lines which can never be equitably drawn. Where this is contemplated it is because there is confusion between the exemptions men ask from military draft and the issues involved in the conscription of women. The two are not one at this time. It is an established custom to conscript men in war, a custom which started during some dim excited hour of the past. Men have become involved. It is no reflection on their endeavors to solve the resulting problems through exemptions that women do not ask similar measures, for women are not yet entangled by customary conscription.

Conscription of women not only fails in the theory of needed accomplishment, but to allow it for an experiment or to submit to it because of expediency, is to create an instrument by which this generation may not only complete the annihilation of its own best good, but also to make a path over which our children and our children's children will become entangled in difficulties beyond present estimation. Ramifications in the home and elsewhere are evident.

To claim that women have always voluntarily lived up to what was needed or expected of them would be false. There have been many tragic examples of failure by both women and men, as well as glorious examples of service beyond demands, service which has led to true gain for multitudes. The greatest failure on the part of woman which can be conceived at this juncture, failure to herself, to her family, her country, her generation and to oncoming generations, would be to allow conscription. Not to allow it is for her to take another momentous step in the direction of life as it should be. The consequences far outweigh the contemporary values.

Gandhi's Non-Violent Resistance

By Enid S. Smith

THE failure to follow Christ's teachings has played havoc with all human relationships and has threatened all higher human values. Civilization has failed in attempting to build human relations on self-interest, force and fear, and the principle that the end justifies the means. It is apparent that it will continue to fail, as it ignores the truths enunciated in the Sermon on the Mount. The nations that have placed God and spiritual values in the background have gone down. High time it is for some group of people to deviate from the beaten path that has led to destruction, to break the rhythm of militarism that has existed through the ages, and to try, at least, something different.

Gandhi has had the insight, wisdom, and courage to cast aside the old methods of war and annihilation, and, as he says, "to awake to the power of non-violent resistance through the reading of the New

Testament." Believing in the Christ way of life, the great Mahatma has always rejected the sword and the bomb, having faith in another type of power—soul force or the power of suffering, the way of the Cross; furthermore, in another type of victory—mastery over self which is the precursor of outward national victory. "From within, in the fires of suffering," he declares, "comes not only inward freedom, but also purification of the social and political life."

Many of us who have lived and worked for years in India among that most religious people of the whole earth, feel that Gandhi has struck the keystone of modern progress, and that the next great spiritual impact upon the soul of the human race is due to come by way of India. The Mahatma's way in following the Christ principle of non-violent resistance represents the first time in history that a nation in the attainment of its national

ends has repudiated physical power and substituted soul force and has made inward regeneration a vital part of its program. The next great lesson on leadership, therefore, comes out of the Indian message to the nations. If India practices Gandhi's program, as E. Stanley Jones, the great missionary to India reminds us, no nation can deny India the leadership of the world. The East Indians can show us in a few years the way out of a vicious circle into which militarism has plunged us. That we will accept India's great discovery is growing daily more probable, since the peoples of the world are beginning to see that militarism is a losing game.

The methods of physical force are making themselves hated as never before. In the ancient days long past, war used to combine a population, now it splits it. It first divides a country into old and young—the old ordering war and the young having to deliver it. Secondly, war becomes increasingly dreaded, not so much because it causes suffering or because it is so ruinously costly, but

rather because it rapidly dissolves the already eroded social ties instead of increasing solidarity. The peacemakers who build for cooperation, brotherhood, unity, are the seers of an organized society of the future. The great religions of the East—Buddhism, Hinduism, Taoism, and Confucianism have been non-resistant. It was also well-known to the early Christian fathers that Christianity and military service were incompatible. Justin Martyr, Clement of Alexandria, Origen, Tertullian, Cyprian, Lactantius—such names give a succession of pre-Constantine Christian mind. All have vaguely felt that the final power of the world resides in the soul, not in weapons.

Gandhi has long realized that even good government, if India could have such, would be no substitute for self-government. He sees that India should stand on her own feet, for moral deterioration is bound to set in in any subject race—it loses its self-respect. And to what nation has God given the right to rule over and exploit another? Or to what individual has He given the privilege to enslave and degrade another? Over sixteen billions of dollars annually are taken out of India, while millions of Indians have but one sparse meal in twenty-four hours, and the daily wage of millions is from two to eight cents. Yet in 1928 Indian taxes were raised to sixty per cent on the tiny farms of these starving people to add to the wealth of the conquerors. No wonder the average age of the Indian is but twenty-five years against our span of fifty-eight years of life. Well-known for generations has been England's liquor and opium trade forced upon a despairing people who have in many instances risked their lives to rid their country of these foreign-imposed evils. England, furthermore, has been in India for over a hundred years, yet more than eighty-six per cent of India's people are illiterate.

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JUDAH: AN EXAMPLE

(Continued from page 386)

his punishment. If Benjamin must suffer he would bear that suffering if only the boy can go back to his waiting father. How like Moses who for another generation prayed. "Yet now if thou wilt forgive their sins—: and if not blot me I pray thee out of thy book which thou hast written." How much like the Christ who suffered for all mankind!

Because of this plea Joseph knew for certain of the change that had come to his people, and no longer waited to reveal himself unto them. They deserved and would treat right any help they might receive. Self sacrifice paved the way for further blessing.

MURRAY C. JOHNSON.

Kokomo, Indiana.

Joseph John Gurney, Quaker Evangelist

By Robert M. Jones

VERY little is known about the person who has had perhaps the greatest influence upon Quakerism since George Fox. Especially is it true that the spiritual descendents of Gurney know little or nothing of the man who literally transformed American Quakerism. Thomas Shillitoe, a nineteenth century Quaker said of Gurney, "He has spread a linsey-woolsey garment over our members." The linsey woolsey garment is suggestive of a thin and inadequate substance for real Quakerism, it is thought.

Rufus Jones, our Quaker Historian, says of Gurney that he is "one of the most beautiful Christian characters of all time. He possessed almost everything we eager human beings desire. He was rich, handsome, and beloved; he was endowed with great gifts, successful and popular." He was born in 1788 in Norwich, England, being a member of the famous Gurney family of Earlham Hall. His sister, Elizabeth Fry, has been called the "Angel of the Prison."

The Quaker movement by the time of Joseph John Gurney had become static and arrested. Quietism had made it dry and unnatural. It had degenerated almost to that of a mere meditative cult. It was indeed a far cry from the powerful message George Fox and the early Quakers brought to the Seekers of seventeenth century England and the world. Quakerism of Gurney's day seemingly had lost its voice. Its sense of mission was lost in the accumulation of trite and dead phrases and unimportant practices. The outside world could not hear it speak as of old, as it shut itself in from the world by its walls of restrictions and regulations. Somehow and somewhere along the way, Quakerism had bogged down, and nothing much was being done to help recover the lost soul of the Quaker Way.

Quakerism originally conceived and experienced was a reaction against the externalism of the day. It rebelled at truth externally arrived at, and insisted on the inward experience of God, the Light of Christ shining within man's soul. Nothing else mattered or was necessary. Seekers of George Fox's day found this experience the answer to all their spiritual seeking and yearning. They were certain they had discovered the universal Truth, and set out with apostolic fervor to evangelize the world, to bring all men to the knowledge of "that of God" within them. But in Quietism, this emphasis was in the main lost. Neave Brayshaw characterizes this quietism by having a young Friend

of the period remark, "With them everything was inward; their hope was within. Their righteousness was within, the blood by which they were cleansed was within. . . Their Christ was within!" Rufus Jones comments on this period, "If a person could have been raised up to interpret Scripture as we now grasp it in the light of historical study, and if he could have joined with that insight the convincing testimony of a first-hand experience of direct revelation with a present inward-revealing God, truly Immanuel now as in Palestine; he might have piloted the Society through the rocks of that bitter storm of a century ago."

Let us consider that "storm" of a century ago. Added to the sterile influence of quietism already mentioned, came the tragic Hicksite separation in Philadelphia in 1827-28. Though this doctrinal and jurisdictional controversy occurred in America it rocked Quakerism everywhere. Though a swing to a more Evangelical Quakerism was inevitable, as it had been taking shape in England, no doubt the conflict caused by the Hicksite separation hastened its precipitation, both in England and in America.

The movement inaugurated by Joseph John Gurney was in a sense a counter movement against the Hicksite position, which pushed to its farthest extreme the doctrine of the Inner Light. Hicks seemed to sever the inward experience from all other knowledge and experience. Joseph John Gurney came into this conflict just at the proper time, it seemed. His deep friendship with the Reverend Edward Edwards, an Episcopalian, influenced Gurney's religious thinking and convictions perhaps more than any other single factor. After much conflict within his own soul, Gurney decided that he was a Quaker, and identified himself most actively with the movement. Because of his keen mental powers and striking personality he was privileged to enjoy many "openings." He appreciated the fundamental Quaker approach to worship, the simplicity of speech and behaviour.

At the age of twenty-nine he began his public ministry. Along with Fowell Buxton, Wilberforce and his sister Elizabeth Fry, he entered actively into a social and philanthropic ministry. He agreed essentially with these evangelicals to whom he attached himself, on the basis of revelation, the absolute authority of the Bible. Rufus Jones says of him: "All that was finest, purest, and most lovely in the evangelical movement comes to flower in him." He was a prolific writer, and his writings were per-

haps the most widely-read religious treatises of the period. He believed sincerely that his point of view agreed essentially with the central doctrines of Quakerism. Once he wrote to his evangelical friend, William Forster, "The perfection of religion to me is consistent Quakerism on an *evangelical* foundation, and I believe it will be well for us to guard carefully both the basis and the building." He believed as he stated, "The Old Testament and the New Testament combine in developing one system of truth . . . one redemptive scheme. It applies to all circumstances, comprehends all conditions, regulates all motives, directs and controls all overt acts."

Consequently, with such a faith he aroused again interest in the Bible and study of it. With others, he put the Bible back into Quaker and non-Quaker schools, and aroused multitudes of people to "search the Scriptures." So, we see that in most respects Gurney followed the general pattern of evangelical dogma. The doctrine of the Atonement was cardinal in his thinking and teaching. Man was a lost and ruined creature, and his only hope was in the propitiatory sacrifice of Jesus on Calvary. This was not exactly the interpretation the early Friends had of the nature of man and the grace of God. George Fox once admonished a prisoner to seek the Inner Light that revealed to him his sin, and that the same Inner Light could take the sin away. Whereas early Friends reacted against an external faith, Gurney and his followers reversed the order and set up an authoritarian system of Quakerism. Perhaps it is more correct to say that he attempted a *synthesis* of early Quakerism and evangelical Christianity. Then, according to Gurneyite Quakerism, the Inner Light in man develops and grows as the external forces play upon it. However, Gurney did not go to the extremes that his colleague, Isaac Crewdson did, who protested the insistence on the doctrine of the Inner Light. Gurney says of him, "I could not sacrifice the doctrine of the Inner Light as I believe they (including Crewdson) have practically done." Brayshaw points out that "Certain crude and repellent features, which at times have been associated with the evangelical movement have not been found among Friends." But a survey today through some sections of American Quakerism would cause him to revise this statement. Many such groups of Friends would amaze Joseph John Gurney, and he probably would not recognize some as his religious children. To the end Gurney did appreciate the Quaker way, the manner of worship, the ministry of silence and perceptible guidance.

We now consider the sweeping influ-

ence the life and ministry Joseph John Gurney had upon American Quakerism. As has already been noted he wrote numerous pamphlets, also he was a regular contributor of religious articles to Crewdson's *Beacon*, an Evangelical organ. As early as 1835 his influence was profoundly felt among British Friends. London Yearly Meeting in this year was forced to consider the issue of the evangelical emphasis, and apparently approved in the main Gurney's views. Crewdson, however, was enjoined to refrain from voicing his opinions, which action resulted in a group going off to themselves, self-styled "Evangelical Friends," in Manchester. London Yearly Meeting was sorely perplexed by the important issue, and Gurney and the evangelical wing seemed to be in the saddle. The Epistle sent out in 1836 upheld Gurney's views on the Scriptures etc. This move opened the door wide for Gurney to extend Evangelical Quakerism beyond the seas.

Feeling the urge to service among American Quakers, Gurney asked for a Minute for such service. After great deliberation the minute was granted, but with much opposition to the action being voiced. On arriving in America he was received cordially by many Friends, and with misgivings and fear by others who sensed the cleavage his work might effect in American Quakerism. He visited every section of Quakerism, and it has been said, "he gave the Society a distinction it had not enjoyed before." He formed friendships with leading churchmen and prominent statesmen, among whom was Henry Clay. He was a most powerful preacher, eloquent, learned and profoundly religious, and endowed with grace and culture. As has already been suggested he met with severe opposition in many instances, especially around Philadelphia, the stronghold of Orthodox Quakerism. Already divided by the Hicksite conflict, the Society in America was all set for another shake-up, more far-reaching and revolutionary. New England produced John Wilbur, as the apostle of Conservative Orthodoxy, but he had not too much power and influence against the dynamic and brilliant Gurney. Brayshaw points out that "the conservative Orthodox Friends, who held to the supremacy of the Inner Light were unable to put their case clearly, and expressed themselves in cloudy imagery, while the Evangelical message was at least intelligible. Though the mystical Gospel was *deeper* and more penetrating, it was clothed in language few could understand." The Conservatives were champions of tradition, opposing everything new, and doing nothing themselves. Samuel Bowley, addressing Philadelphia Orthodox Conservatives at Yearly Meet-

ing in 1862, charged that they "spent hours of consideration on the size and shape of grave stones, while enormous masses of vice and misery surrounded them." Though the Orthodox Philadelphia Yearly Meeting sympathized mostly with John Wilbur, nevertheless, it did not concern itself too much with the issue.

The "Great Awakening" as it is called came to full tide in the Society in 1860. Like a forest fire under high wind the wave of evangelistic fervor swept over America. The great revivals of Moody and Sankey added to the impact the movement was having on Quakerism. The revival within the Society spread from meeting to meeting, and from Yearly Meeting to Yearly Meeting. New Gurneyite Yearly Meetings were set apart from parent meetings, and new ones grew up. At last Friends had been awakened from their quietistic slumber to grapple with the problems outside the Society and life in general. Joseph John Gurney, the greatest of the Quaker Evangelicals, lived to see Quakerism in America transformed, and though many Friends groups did not become full-fledged Gurneyites, they also were tremendously affected by the powerful on-going stream of Evangelical Quakerism. Even Philadelphia Friends saw and admitted the vitality of the new movement, though it seemed far from being the Quakerism of George Fox's day.

In attempting to evaluate the tremendous work of Joseph John Gurney we quote from the Biographical Catalog of the London Friends Institute: "Perhaps it has been given to Joseph John Gurney as to no other member of the Society of Friends, to exert greater influence upon its doctrinal views, since the great Apologist, Robert Barclay. His (Gurney's) mission was to restore the Scriptures to their rightful place, and infuse a deep evangelical fervor and doctrine amid the speculative tendencies of those leaning toward unitarianism, and the quietism of the pious Friend."

Gurney died in England in 1847. The appropriate epitaph for him reads: "He is dead and buried, and his sepulchre is with us, but his spirit is still engaged in the service of Christ, and the memorial of his earthly labors shall never cease." It is not within the scope of this paper to elaborate upon the present state of the Gurneyite movement. Suffice it to say that Gurney has the largest following of Friends in the world today. Many Friends belonging historically to the Gurney movement now hold many of his views untenable, and would not own him as their spiritual ancestor, possibly, yet they are numbered in the movement that he inaugurated. Friends of the

(Continued on page 403)

Steadfastly Forward—Lighting Candles

Fiftieth Anniversary of Wilmington Yearly Meeting
1892-1942

By Helen Louise Wood

WILMINGTON Yearly Meeting of Friends met on the lovely campus of Wilmington College, Wilmington, Ohio, from August 13 to 19, for its fifty-first session and fiftieth anniversary. The beautiful blue skies and the peaceful atmosphere of the campus, together with old friendships renewed and new acquaintances made, created a splendid attitude of fellowship and inspiration that was ours during an unforgettable week.

All sessions were well attended, especially those on Sunday, and the meeting when we observed our fiftieth anniversary on the closing day.

We again appreciated the efficient services of our clerks: Presiding Clerk, Howard McKay; Recording Clerk, Ada Greene; Reading Clerk, Elizabeth Beals; Announcing Clerk, Luther Warren. In recognition of the Young Friends who attended our sessions, the following Young Friends were appointed as Assistants: Assistant Presiding Clerk, Marion Raines; Assistant Recording Clerk, Anita Brooke; Assistant Reading Clerk, Robert McCoy; Assistant Announcing Clerk, Vincent Fairley.

There was no particular theme for the meeting, yet many of our leaders and the conference itself constantly reminded us that,

"They must upward still, and onward
Who would keep abreast of truth."

Also we drew an effective lesson from Whittier, "Simple duty hath no place for fear . . . bring out the candles and let us proceed." This taught us that the spirit of man is the candle of the Lord and all the darkness of the world can not put out the light of one small candle.

Our meetings were enriched by the presence of James A. Coney who brought most inspirational messages on the subjects, "God's Promise to All Carriers of the Word," "Man is a Candle Lighted by God," "The Pain that God is Allowed to Guide," "The Language of Deeds," and "I am the Way, the Truth, the Life." His messages searched our own hearts for the cause of the present darkness, and at the same time urged us to, "let our light shine before men, be steady, be creative pioneers, be Children of the Light." His messages in song were enjoyed and deeply appreciated. R. Furnas Trueblood brought the message entitled "Steadfastly Forward." He used a quotation from Daniel, "Those who know their God shall be steadfast and take action," in urging us to be concerned Friends in concerted action. Raymond and Gracia Booth gave many in-

teresting accounts of the evacuation of the Japanese on the West Coast. These stories indicated the beautiful Quaker lives that the Booths are living among those people in the West. Philip E. Jacob spoke on "The Quest for Life" and how it is being discovered through the Society of Friends' service to mankind. Leslie Shaffer gave two inspiring sermons. His resumé of the Society of Friends all over the World was most interesting.

The Young Men's Friends Fellowship League sponsored a special service with Loren Hadley as speaker. A delegation from the Coshocton C. P. S. Camp at Fresno was welcomed, also Willard Haines and Wilmer Cooper, local C. P. S. boys. This men's league created a new project during the week. It was that of gathering up farm stock of various kinds to stock the Tennessee farm, with the idea in view of furnishing seed stock for the devastated countries of Central Europe during post-war reconstruction. Friends united with them in this endeavor.

Much interest was expressed in Missions in the daily forums, the one Public Program, and the Missionary Breakfast. This was particularly delightful. All of the decorations were in keeping with our year's study on the Western Indians. Our President, Mary B. McVey, had brought all of her souvenirs from her Western travels, so Indian pottery and wall hangings were prominent. Most of us were thrilled to taste the persimmon pudding which was bought from Westine Shufelt and served at the breakfast.

The Public Morals Committee presented their message in two educational films called "Creative Living."

Deep regret was felt among Friends that Wendell G. Farr asked to resign as Executive Secretary of the Yearly Meeting. His services have been extremely helpful to all of the meetings, and appreciation was expressed by many Friends.

Wilmington Yearly Meeting on Ministry and Oversight preceded the meeting of Wilmington Yearly Meeting proper. In this session, the past, the present and the future of the Ministry and Oversight Body was impressively discussed. With deep sadness we noted the loss of three of our faithful ministers: Elizabeth Larkin, Fremont B. Milner and Jesse Moore.

The Junior Yearly Meeting was conducted as usual with efficient leadership. They are sharing some of their story

books with the Japanese children in evacuation centers. The Young Friends held their annual Conference in conjunction with the Yearly Meeting. Their theme was, "The Spirit of Christ in the Society of Friends." The entire conference will be reported elsewhere. The Annual Educational Dinner for all students or teachers of Friends Colleges was again a success. Thurman Miller was the Toastmaster, and Loren Hadley brought the message.

Twenty-four degrees and fifteen Teachers' Diplomas were granted at the Summer Commencement. Leslie Shaffer gave the address, setting forth ideals in establishing a brave, new world.

The most impressive of all the sessions was the concluding session, which had been set apart for the observance of the fiftieth anniversary of the founding of Wilmington Yearly Meeting. Twenty-two delegates were present from Indiana Yearly Meeting (General Conference) who met with us in joint session. Richard Green, the only living delegate to the first Wilmington Yearly Meeting was present, and we received a telegram from W. A. Starbuck, Whittier, California, the only living alternate to the first Yearly Meeting in Wilmington. Harlow Lindley gave the history of Early Quakerism in Ohio in an interesting address. Barrett Hollister, representing his Yearly Meeting, and Charles Woodman, representing our *mother* meeting, brought greetings.

In the evening session a thrilling pageant depicting the history of "Our Yearly Meeting" was presented by 128 persons under the able direction of C. Clayton Terrell. Nine episodes made up the pageant which began with Penn's Treaty with the Indians, and covered the entire scope of Friends in the Northwest Territory since that time, and ended with the Hope of the Future.

With this in mind we returned to the concluding minute which closed the afternoon session:

"For fifty years we have prayed and labored and hoped amidst failures and successes as is the lot of mortal man. In this fifty-first session we have been given the cure for fear and patterns for making a brave, new world. So we go forth in the quest of a life of love for our fellowman, whatever his race or creed, conscious that the grace of our Lord is sufficient for us at all times.

"We conclude this Yearly Meeting trusting that, in the next half-century, wars shall have ceased and a spirit of brotherhood and tolerance shall reign in the hearts of all people."

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him.—F. W. FABER.

What Shall the Answer Be?

This letter was sent recently to all the Yearly Meetings in the United States

Dear Friends:

Last November, the Board of Directors of the American Friends Service Committee, after consulting with the proper officers and committees of every yearly and independent meeting, accepted the invitation of the Selective Service System to continue to operate and finance Civilian Public Service Camps during 1942. This action was urged upon the Committee by the representatives consulted, despite full recognition of the heavy financial responsibility involved, and of the fact that because of the necessity for a prompt decision, the matter could not be considered by the yearly meetings in session. The response of Friends since that time has indicated their wholehearted support of the decision and has every evidence of springing from a deep spiritual concern.

In September we shall face again the necessity of informing Selective Service whether or not we will continue during 1943. We wish your counsel in the light of the record of the past year, of prospective developments for next year and of your insight as to the significance of this expression of Friends convictions.

At present, there are 1066 men in Friends C. P. S. camps out of a total of 4000 in the whole C. P. S. program. 276 of these 1066 are Friends. The others come from a large number of other denominations and groups.

The American Friends Service Committee is administering 14 camps and other units, located from New England to California, and engaged in a wide variety of projects of significant national and human service, including forest-fire fighting and prevention, soil conservation, recreational area development and technical research. A steadily increasing number are having opportunities, following a period of time in our camps, to be assigned to "detached service" on farms, in hospitals, in the C. P. S. administration, and in important research institutions.

So far all our expenses have been adequately met by the contributions of Friends and others, despite the very great increase in the number of men assigned to camp since the outbreak of war in December. During the first six months of 1942 these expenses totalled \$144,743.88. If present expectations for the last six months of 1942 are realized, all obligations for the year will be met.

For 1943 we face a heavier load. We expect 5000 men in C. P. S. camps by the end of this year, compared with 1625 on December 31, 1941. 1500 of these will probably be in Friends camps. About 400 will probably be Friends. These numbers are likely to increase during 1943.

On the basis of the best forecast that we can now make we estimate that the total cost of our part of the 1943 program will be about \$570,000, almost twice the expense of the current year, although the cost per

man has diminished considerably and is safely within \$35 a month.

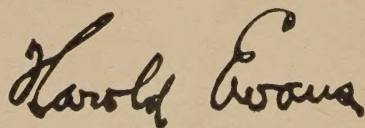
Of the \$570,000 we expect that non-Friends—men in camp, families, churches and other groups—will contribute \$320,000, a very significant increase in support over this year. This leaves \$250,000 which we anticipate Friends will have to raise for 1943 compared with \$152,000 for 1942.

We realize that this increase of two-thirds which will be needed in Friends giving for C. P. S. comes at a time when the burdens of everyday living, and of our other concerns—the ongoing work of the meetings, missions, and the relief of human suffering—have likewise grown heavier. We must not permit these enterprises to falter in any way. The question is, can the whole Society of Friends reach a level of sacrificial living which will enable it to maintain the fullest testimony to its spiritual faith at a time when so much is demanded of others for war service?

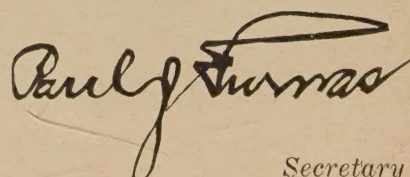
We are grateful that our government continues to recognize in numerous ways the value of the particular contributions which Friends can make in the national situation. The C. P. S. program itself is the major recognition. We mete with increasing appreciation and cooperation from various government agencies. Furthermore, aware of the financial burden which we have accepted, administrators of the War Savings Plan in several states have agreed that contributions to the program shall be recognized as legitimate alternatives to the purchase of war bonds.

We appreciate greatly the support which your Yearly Meeting has given the C. P. S. program this past year; the substantial financial contributions, the various gifts in kind and the counsel of concerned members of the meeting. We know that these represent marked devotion on the part of many to the fundamental principles of Friends and we are heartened by this evidence of vitality and strength in our Society. We bespeak your most earnest consideration of the task ahead and of the share which you feel you should have in it this coming year. A reply by the end of September will be helpful in arriving at the right decision regarding the continuance of the work.

Sincerely yours,



Chairman



Secretary

CIVILIAN P IN



Building a fire-break protects valuable timber.

Fourteen Civilian Public Service Camps, scattered throughout the United States, are administered by the American Friends Service Committee, enrolling over 1000 men. These photographs are examples of the kind of work in which the men are engaged.



Laboratory experiments for



Important issues are settled in camp policy committee.



Bringing v

C SERVICE ON



call for precise, scientific

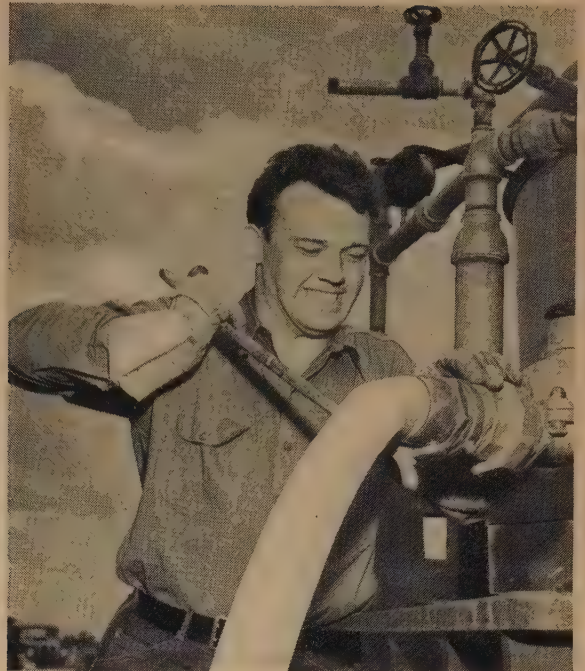


Photo Courtesy of Akron Beacon Journal

*C. P. S. man preparing a water pump for
soil conservation operation.*

In 1943 about 1500 men will be in Friends camps. The estimated cost of the program is \$570,000, of which \$250,000 is needed from the contributions of Friends. In 1942 Friends gave \$152,000. Can the additional amount for 1943 be contributed?



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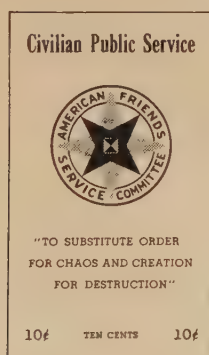


*Farmers receive trained labor from men on
detached service.*

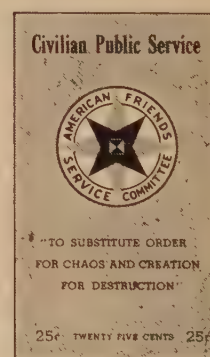
THE AMERICAN FRIENDS SERVICE COMMITTEE issues certificates and stamps to those who make cash contributions to the Friends Civilian Public Service program.

Certificates are available in denominations of \$10, \$25, and \$35, and will be issued in amounts larger than \$35 on request. Both stamps and certificates may be secured from the American Friends Service Committee, 20 S. 12th Street, Philadelphia, or from the branch offices located at 544 East Orange Grove, Pasadena, California, and Security Building, 189 W. Madison Avenue, Chicago, Illinois. They are also available at Friends' schools and colleges, from the committees of the Yearly Meetings of Friends charged with collecting funds for Civilian Public Service and others authorized to receive funds for this purpose.

Possession of these documents by individuals who cannot conscientiously participate in the financial side of the military program indicates support of an alternative program of *constructive* service to their country and fellow-men. Neither the certificates nor the stamps are redeemable. Their only dividend is satisfaction in a service of goodwill rendered in behalf of human freedom.



Stamps, which are intended especially for those who wish to make a regular weekly contribution, are available in denominations of 10c and 25c along with booklets providing space for ten stamps. These may be exchanged for certificates when a sufficient number of books are filled.



Recognition of Civilian Public Service certificates and stamps as legitimate alternatives to war bonds and stamps has been made by government officials in Pennsylvania, New York, New Jersey, Indiana and Maryland (as of July, 1942).

Walter N. Ruth, State Administrator of the Treasury Department (Maryland), wrote:

"Recognizing the work being done by members of the Society of Friends and other such groups, in completely financing the Civilian Public Service Camps, I am pleased to advise you that the following procedure in signing Pledges in Maryland's Pledge Campaign will be acceptable by the Maryland War Savings Staff.

"We realize that many people are making large and generous contributions toward the general cause in this way, according to the dictates of their own consciences, and without repayment."

Secretary of the Treasury Henry Morgenthau, Jr., has said:

"We understand that the groups you represent are making contributions to the support of the Civilian Public Service Camps for conscientious objectors, authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States. We are . . . glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

U. S. BONDS AVAILABLE FOR RELIGIOUS OBJECTORS

A plan to permit persons with religious convictions against war to purchase non-war bonds of the Government has been agreed upon by the Treasury Department and the National Service Board for Religious Objectors, it was announced in Washington today.

In a letter to the National Service Board, 1751 N Street, N. W., Washington, D. C., Secretary Morgenthau said:

Dear Mr. French:

In view of recent discussions between representatives of the National Service Board for Religious Objectors and representatives of the Treasury Department, my letter to you of June 2, 1942, is revised to read:

In line with our recent conversation I think you understand that the Treasury needs some six billion dollars annually to maintain civilian services of the Government which are essential to the basic needs of human life, to conserve our natural resources, and to keep in repair our national plant. The Treasury would be willing to have the funds which you propose to collect from your people invested in Treasury bills, Treasury certificates of indebtedness, Treasury notes, and Treasury bonds, which the Treasury offers publicly to the people of the United States from time to time, and which are not designated by their terms "war issues." I shall be glad to see that you are notified each time an offering of this kind is made.

In this connection you have submitted to the Treasury Department a plan for subscription to United States Government Bonds for persons who feel unable to purchase war bonds because of religious convictions, and we are willing to cooperate with you in this plan. It is our understanding that a Civilian Bond Committee has been formed by the National Service Board for Religious Objectors and that a Fiscal Agent has been appointed for the purpose of accepting subscriptions for the purchase of securities not designated as "War Bonds" from members of the groups represented by your organization. The Treasury Department upon receipt of subscriptions from the Fiscal Agent for any issues of Government obligations hereafter offered, will issue such securities in either registered or coupon form as the subscriptions may direct, but only in accordance with the terms of the circulars offering the various issues for subscription. Securities so issued will be delivered direct to the subscribers by the United States or will be delivered to the Fiscal Agent as the various subscriptions may request. Such deliveries will be at the risk and expense of the United States.

We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens.

Very truly yours,

Secretary of the Treasury.

Under the plan subscriptions will be accepted by the Provident Trust Company of Philadelphia as Fiscal Agent for the Civilian Bond Committee. Bonds will be available in denominations of \$100, \$500, \$1000 and \$5000. They will be registered by the Government and mailed directly to subscribers.

The Fiscal agent will charge a fee of \$1.00 a subscription to cover the cost of handling the account, and the committee will keep statistical records for the Treasury Department of the purchases by counties and states.

The committee directing the program consists of Orie O. Miller of Akron, Pennsylvania; Rev. Ross D. Murphy of Philadelphia; Jonathan Steere of Haverford, Pennsylvania; and Paul Comly French of Washington, D. C.

Detailed information on the plan may be secured from the National Service Board for Religious Objectors, 1751 "N" Street, N. W., Washington, D. C.; Brethren Service Committee, 22 South State Street, Elgin, Illinois; Mennonite Central Committee, Akron, Pennsylvania; and the American Friends Service Committee, 20 South Twelfth Street, Philadelphia.

MEN AND MISSIONS SUNDAY

The twelfth annual observance of Men and Missions Sunday is being promoted throughout the United States and Canada by the Laymen's Missionary Movement with the cooperation of the Missionary boards and departments of men's work of the various communions. The date fixed for this year is November 15, and since there will be no conflict with Thanksgiving Sunday as in recent years, a much wider observance of this special day may be confidently expected. The theme that has been chosen for 1942 is "Christian Laymen and Tomorrow's World."—*The Pulpit*.

Programs may be obtained from the office of the Mission Board, 101 S. 8th St., Richmond, Indiana.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—THOMAS à KEMPIS.

Book Reviews

THE BIRTHRIGHT OF BABYHOOD

BY CLARENCE WESLEY SUMNER

Thomas Nelson and Sons, 1936

85 pp., \$1.00

The author is Librarian of the Youngstown, Ohio, Public Library. Sensing the need of mothers for a place to find guidance in reading for the pre-school children, he originated the idea of a Mother's Room in the public library.

The birthright of babyhood is, according to the author, "a real and lasting love of books" (page 18) and Mr. Sumner traces the steps in instilling this love from shortly after birth up to the school age.

More than one-third of the pages is taken up with "Readings Menu—the First Two Years"; "From Two to Five" and "Sources of Recommended Material."

This volume should be especially helpful to librarians, teachers and thoughtful parents.

CECIL E. HAWORTH, *Chairman*.

Dept. Christian Home Life.

WHAT IT MEANS TO GROW UP

BY FRITZ KUNKEL

Scribners, 1938. 180 pp. \$2.00

The average person, perhaps everyone, who reads this book will realize with some degree of humiliation that he is not grown up. Without doubt this realization is so much to the good.

The sub-title, "A Guide to Understanding the Development of Character," is a fair description of the purpose of the book. The thesis of the book is found in the two words, "Objectivity" and "Ego-centricity." If a person's life is organized on the basis of self-glorification, it is "ego-centric," according to the author. If the purpose of our behavior is achievement for the joy of it or for its value to society, we are to that extent "objective."

One cannot help finding in this psychological approach to wholesome personality a great similarity to the emphasis of Jesus, especially in His statement, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (Luke 17:33)

This distinction between the two goal posts of life is carried out into many practical situations, even to the making of dictators! It is a rather profound book but is not written in technical terms. The average thoughtful reader will have no difficulty in following the author.

The book would seem to the reviewer to be especially helpful to Senior High School and college young people, and no less valuable to thoughtful parents. All adults will profit from reading it.

CECIL E. HAWORTH, *Chairman*.

Dept. Christian Home Life.

Expressing a Religious Concern

Annual Report of Quaker Hill Association

QUAKER HILL is a development which began at the American Friends Service Committee meeting at Indianapolis in October, 1939. A few concerned people, inspired by the work of the A. F. S. C., met in a small room on the second floor of the Meetinghouse at the rise of the meeting. Realizing that the work of the A. F. S. C.—work camps, peace education, rehabilitation and understanding—offers a splendid example, this group wished to do something in the mid-west. They wanted to bring this type of work, religion in action, to the farms, villages and communities of the mid-west.

DEVELOPMENT AS A HOSTEL AND CENTER

While the committee was exploring possibilities, two Friends, Isaac and Adah Woodard of Indianapolis, concerned members of the committee, offered the Evans homestead in Spring Grove, at the north edge of Richmond, as a center for Friends work. This generous gift turned the search from things that needed to be done at large, to things that might be done in and from a center. Some members of the committee then began to think in terms of a mid-west Pendle Hill or Woodbrooke. After some consideration it was decided to offer Quaker Hill to the A. F. S. C. for use, temporarily, as a refugee hostel. This work lasted fifteen months and fifty-five European refugees were aided in their efforts to re-establish themselves. During two months of this time a small C. P. S. Camp was operated on the Quaker Hill grounds. During all this period of emergency the long view was taken in regard to the needs and possibilities of Quaker Hill as a Friends Center. Through our extension work, wherein the refugees and staff members spoke before meetings, churches, clubs, and other groups a substantial amount of good will was built up. Naturally in these months some traditions were developed and some patterns, such as the sharing of the work by all residents, were established.

FURTHER SEARCHING AND PLANNING

The closing of both the refugee work and the C. P. S. Camp in the summer of 1941 called for further exploring by Quaker Hill Association. The Association is an outgrowth and enlargement of the original committee, and includes Yearly Meeting representatives, interested Friends, and others. On

October 5, 1941, a meeting was held, with fifty-five present, to discuss future program. Walter Woodward summarized the discussion as follows: "We find inextricable our religious concern and our social expression of that concern. No one objective is to be introduced to the exclusion of others in the near future. This is not to be a Friendly theological seminary. There is a definite concern to increase the capability of our own ministers and meeting workers, though this is not an exclusive concern."

Following this line of thought, the Executive Committee made further study on the question of program. This led to the adoption of the following sections or program divisions, and members are encouraged to work in those sections to which they are drawn by interest.

1. *Ministry and Work Among Friends*—Pastoral Training and Christian Education.
2. *The Creative Home*—The Productive Home, Home Administration, Family Relation, Possible Construction of a Demonstration House.
3. *Local Community Relations*—Work with various groups in and about Richmond: Family Unit Gardens; Use of picnic facilities; grounds, camp buildings, etc.
4. *Religion and Democracy in Daily Life*—Relations of people across barriers of race, social position, employment, etc.
5. *Rural Life Section*—Social and Economic Problems of Rural Life, with special concern for Friends and members of the Historic Peace Churches.

THE YEAR'S PROGRAM

During the past year there has been definite growth along these lines. At many of the meetings held at Quaker Hill, ministers and meeting workers were

in attendance, and they have expressed deep appreciation for the benefits from these occasions.

Among outstanding meetings were: October 8-9, Spiritual retreat led by Kirby Page; October 15-16, C. P. S. Educational Directors; October 21-22, Indiana Yearly Meeting, Superintendents of Christian Education; October 26-27, Conference on Social Order, Errol T. Elliott, presiding; January 30, supper and evening session Mid-West Young Friends Conference; March 20-21, Conference of Historic Peace Churches; March 24, tea for Dr. E. Stanley Jones; April 12-13, Associated Executive Committee of Friends on Indian Affairs; June 15-19, Student Summer Service Coaching Conference; June 23-26, Indiana Yearly Meeting, Conference on Christian Education.

Good community relations have been developed through numerous meetings, teas, lectures, and work camps, the family unit garden project, and wide use of the grounds and facilities. Through the garden project twenty-seven families are providing themselves abundantly with vegetables, while learning much about working together. A small committee chosen by the members administers the project. Occasional business meetings handle all the problems.

There has been very helpful and continued cooperation on the part of students and faculty of Earlham College. Through the college year the members of the Peace Fellowship have helped on Saturday mornings with the necessary work of gardens, buildings and grounds. Faculty members have given untold help and advice in committees and with programs.

The Y. W. C. A. and Girl Scouts have jointly administered a Stay-at-Home Camp which gave a week's splendid training to 213 different girls during July.

EXTENSION WORK

There is another sense in which Quaker Hill is a center. In this year, talks, discussions and lectures away from Quaker Hill were presented by Arthur and Lucy Morgan, John Morgan, Irene Pickard, Isabel Needham, and Stanley Hamilton. These contacts cover an area from Cincinnati, Ohio, to North Manchester, Indiana, and from Indianapolis, Indiana, to Springfield, Ohio. They represent meetings before a wide variety of groups, such as Friends Meetings, churches

(Continued on page 399)



A Friendly Center

TOWARD FELLOWSHIP
IN MEDITATION
Conducted by Herman Newman

FROM INDIA'S RELIGIOUS
THINKING

Get wisdom, get understanding.

PROVERBS 4:5

(Selected from Tagore's "Sadhana")

To be truly united in knowledge, love, and service with all beings, and thus to realize one's self in the all-pervading God is the essence of goodness.

Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself.

For sin is not one mere action, but it is an attitude of life which takes for granted that our goal is finite, and that our self is the ultimate truth, and that we are not all essentially one but exist each for his own separate individual existence.

We must know with absolute certainty that essentially we are spirit. This we can do by winning mastery over self, by rising above all pride and greed and fear, by knowing that worldly losses and physical death can take nothing away from the truth and the greatness of our soul.

We cannot attain the supreme goal by successive additions of knowledge acquired bit by bit even through all eternity, because he is one, he is not made up of parts; we can only know him as heart of our heart and soul of our soul; we can only know him in the love and joy we feel when we give up ourself and stand before him face to face.

There was a time when we prayed for special concessions, we expected that the laws of nature should be held in abeyance for our own convenience. But now we know better. . . And in this knowledge we have become strong. For this law is not something apart from us; it is our own.

Then comes the conflict of our lesser man with our greater man, of our wishes with our will, of the desire for things affecting our senses with the purpose that is within our heart. Then we begin to distinguish between what we immediately desire and what is good. For good is that which is desirable for the greater self.

The Upanishad says, "In the midst of activity alone wilt thou desire to live a hundred years."

(The soul.) It cannot live on its own

internal feelings and imaginings. It is ever in need of external objects; not only to feed its inner consciousness but to apply itself in action, not only to receive but also to give.

For love is an end unto itself. Everything else raises the question "Why-" in our minds, and we require a reason for it. But when we say, "I love," then there is no room for the "Why?"; it is the final answer in itself.

The emancipation of our physical nature is in attaining health, of our social being in attaining goodness, and of ourself in attaining love. He who is wise tries to harmonize the wishes that seek for self-gratification with the wish for the social good, and only thus can he realize his higher self.

Compulsion is not indeed the final appeal to man, but joy is. And joy is everywhere. It is in the earth's green covering of grass . . . in the blue serenity of the sky . . . in the acquisition of knowledge; in fighting evils; in dying for gains we never can share.

Thus our soul must soar in the infinite, and she must feel every moment that in the sense of not being able to come to the end of her attainment is her supreme joy, her final freedom.

This is our prayer to thee. Dislodge from our minds the feeble fancy that would make thy joy a thing apart from action, thin, formless, and unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn, wherever man displaces the entangled forest, smooths the stony ground, and clears for himself a homestead, there does thy joy enfold it in orderliness and peace. Amen.

THE LIFE IS THE BEST
SERMON

Once St. Francis said to a monk of his own order, "Brother, let us go down to the town and preach." The young man was delighted to be the chosen companion of St. Francis on a preaching expedition. And they passed through all the principal streets and down the byways and alleys and out through the suburbs, and so again to the gates of the monastery. Not a word had been spoken. The young man said, "You have forgotten, Father, that we went down to the town to preach."

"My son," said St. Francis, "we have preached. We were preaching while we were walking. We have been seen by many. Our behavior has been closely watched. It was thus we preached our morning sermon. It is no use, my son, walking anywhere to preach unless you preach as you walk."—Baptist Record.

A RELIGIOUS CONCERN
(Continued from page 398)

Sunday Schools, luncheon clubs, Y. W. C. A. and Y. M. C. A. clubs, farm groups and others. The extension services of visiting Friends were valued and appreciated. The leadership of John Morgan, a resident of Quaker Hill from October 1 to March 1, was very helpful to meetings and churches in and near Richmond. Quaker Hill is fulfilling a mission when it provides a place from which such people as these may work. In this way it is really a radiant center.

STATISTICS, SEPTEMBER 1, 1941
TO AUGUST 1, 1942

Meetings at Quaker Hill—105; Attendance—2563; Extension service provided by Quaker Hill—Meetings 120; Attendance—6273.

The above figures represent the efforts of many people. As mere figures they mean little, but when regarded as influential contacts with a wide variety of the children of God they mean very much. May we, in the words of our dear Friend, Walter Woodward, continue to "find inextricable our religious concern and our social expression of that concern."

SUPPORT

The Quaker Hill Association welcomes support of all interested persons. It is an inclusive group. Somewhere in the list of program sections you will likely find a special interest. Please let us know how you would like to work in one or more of these sections.

The work to be done by Quaker Hill will be determined by members and friends of the Quaker Hill Association, by their interest and support. It takes money to operate such a program. If you would like to share in some special type of work, you may be sure that your gift will be used as directed. You may wish to contribute to the general budget. Any such gifts will be welcome. Please send your contribution to Quaker Hill Association, R. R. 2, Richmond, Indiana. Any indication of interest will be much appreciated.

For the Quaker Hill Association Executive Committee

MILLARD S. MARKLE, Vice-Chairman.
STANLEY HAMILTON, Director.

WE STILL HAVE DRINKING
DRIVERS WITH US

Three hundred and fifteen Minnesota drivers' licenses were revoked during the month of July, 1942. Of these, 273 were for driving while intoxicated, nine for habitual inebriacy, totalling 282, or all but thirty-three of the total revocations for the month resulting from the sale and consumption of alcoholic beverages. —The United Temperance Movement of Minnesota, Inc.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

REMEMBER PEARL HARBOR

Editor, THE AMERICAN FRIEND:

What various emotions stir the hearts of American citizens, from north to south, from east to west, whenever since December 7, 1941, we hear or read those words, "Remember Pearl Harbor!". It would seem they are intended to stir the emotions of self-preservation, retaliation, hatred and strife, if we give consideration to whom or what group of persons seem to delight in the frequent use of the expression.

But let us think of that mother whose son was last stationed at Pearl Harbor, or perhaps a wife whose last letter from her husband bore the post mark of Pearl Harbor, or a sweetheart, or a betrothed. Surely the slogan stirs the deep emotions of their hearts and lives.

There are yet many others who since the first time they heard the cry, "Remember Pearl Harbor," have at its every repetition shuddered at the thought of the devastation and destruction and bloodshed which such a slogan may lead an unthinking people to commit. Many are the times when we have wished it would never be used again.

But methinks I see in the not far distant future a time when those who believe in and endeavor to promote the non-violent way of life, will bring that same slogan to its highest use. Surely all can see that defeat and destruction came right in the midst of some of the nation's biggest and best equipment and the best trained men. Certainly vast armaments and elaborate equipment and highly trained men did not make Pearl Harbor secure!

So, in the future when the proponents of peace and non-violence wish to cite conclusive evidence of the insecurity of great armaments and the futility of force to maintain peace, how well the one universal slogan might be, "REMEMBER PEARL HARBOR!"

B. ORVILLE FISHER.

St. Marys, Ohio.

HOW DID CHRISTIANITY CONQUER THE ROMAN EMPIRE?

Editor, THE AMERICAN FRIEND:

I believe I should not leave unanswered a recent assertion that Christianity must have used force or war to capture the Roman Empire.

History seems to contradict that assertion. The older Church Disciplines that have come down to us which define membership in the church are those

called Statutes of the Apostles, believed to date from the time of the Emperor Constantine who carried his empire over to Christianity.

One of these Disciplines comes from the city of Rome and one from Constantinople, and these two say that if a soldier wants to join the church, he must promise to do violence to no man and to be content with his wages.

Three other of these Disciplines come from various frontier posts, and all these say that if a soldier wants to join the church, he must first give up his profession.

We can understand the injunction against violence and the injunction to be content with wages when we remember that the soldiers were mostly on police duty in Rome and Constantinople.

The frontier soldier had very different duties from city police. Apparently the frontier churches found that such a soldier could not also be a good church member.

The spread of Christianity must have been a silent one, as is shown by the letter of Pliny written to the Emperor from the coast of the Black Sea about the year 108.

That letter, the first pagan mention of Christians, intimates that they were numerous in the far-off city from which Pliny writes. It has been estimated from Pliny's letter that the Roman Empire contained several million Christians by the year 108, but history fails to tell how they spread so far under the pax romana—the peaceful Roman Empire. They are not mentioned in the histories of wars which occurred before Pliny wrote.

It has been said that Quakerism shows the pattern of primitive Christianity. Can it spread so fast?

EDWARD THOMAS.

New York, N. Y.

NOTICE TO MEETINGS IN INDIANA Y. M.

Notices concerning the death of prominent Friends and memorials intended to be read at the Memorial Service in Indiana Yearly Meeting which, in previous years, were sent to Walter C. Woodward, clerk of the Permanent Board, may be sent to the office of THE AMERICAN FRIEND and they will be delivered to the Board for consideration. These reports should reach the office before September 23.

THE FRUITS OF KINDNESS

One day in 1922 there came a report to the office of the American Friends Service Committee in Sorochenskoe, Russia, that the village in Southern Buzuluk, where we had a food supply warehouse, had been raided.

Spring had come and the Nomadic Kirghiz were at their ancient practice of plundering where the prospects for desirable loot looked good.

Since village people of Russia were not allowed firearms of any kind, they were not prepared to resist the roving robbers of the Steppes. The Kirghiz at that time were well armed, having helped themselves to material left on the field after battles between the "Reds" and the "Whites."

Plundering this village was easy. On hearing of the presence of a Quaker Feeding Warehouse, they demanded access to it.

Stored there were the foodstuffs used in feeding starving children: food in quantities and kinds the robbers had not recently seen.

After looking around and examining the various items they said: "We hear that the Americans love children so much that they have sent this food to Russia to feed those who are starving so we will not take any of it." They left. The warehouse doors were closed and the hungry children were fed. Who said savages do not respond to kindness; in this case though not even directly affected.

MURRAY S. KENWORTHY.

AMONG OUR CONTRIBUTORS

MURRAY C. JOHNSON — Pastor, Union Street Meeting, Kokomo, Indiana.

CHARLES M. WOODMAN — Member American Friends Board of Missions and Faculty of Earlham College.

DOUGLAS V. STEERE — Frequent contributor to religious magazines and member of the Haverford College Faculty.

LELIA S. MARSTALLER — Member of Committee for Civilian Public Service Work, Yearly Meeting of Friends for New England.

ENID S. SMITH — Formerly a missionary in India, now teaching in Vermont.

ROBERT M. JONES — Pastor of the Brooklyn, New York, Meeting.

SPECIAL OFFER EXPIRED

The special offer of the Peace Board to bear one-half the cost of any new one-year subscription to THE AMERICAN FRIEND expired September 1. The regular subscription rate is now \$1.50 per year.

"The light that shows us our sins is that which heals us."—GEORGE FOX.

QUAKERDOM AT LARGE

SUCCESSORS TO WALTER C. WOODWARD

The loss of Walter C. Woodward by death in April of this year, from his two-fold service as editor of *THE AMERICAN FRIEND* and Secretary to the Executive Committee of the Five Years Meeting, has brought necessary changes in the staff at the Central Offices.

Mildred B. Holmes, who had been serving as secretary and assistant to Walter Woodward for fifteen months, was asked to do the editing of *THE AMERICAN FRIEND* and Percy M. Thomas was asked to serve as Acting Secretary to the Executive Committee.

This arrangement continued until the 30th of August when Mildred Holmes left to take up studies in the field of Christian Education in the Pacific School of Religion, Berkeley, California. A special word of commendation is due Mildred Holmes for the splendid manner in which she carried on, keeping *THE AMERICAN FRIEND* up to a high standard in form and content.

Beginning with September 1, Murray S. Kenworthy, pastor of the Friends Meeting at Carthage, Indiana, became the acting editor of *THE AMERICAN FRIEND*. Murray S. Kenworthy needs no introduction to Friends in America, having served as Executive Secretary for the American Friends Service Committee and as pastor in six different Yearly Meetings, also serving as secretary to the board of Foreign Missions. We feel particularly grateful to Carthage Friends for permitting their pastor to divide time between his pastoral duties and the editorial work on *THE AMERICAN FRIEND*.

ALVIN T. COATE,

Chairman Publication Board.

NEWS OF OUR MEETINGS

PASADENA UNION CHURCH NEWS LETTER

We have heard from many friends, friends in Pasadena and elsewhere, who send us kind words of reassurance and encouragement in response to our newsletters. Separated in this way we are really getting acquainted. We are also finding news treasures. To mention some:

There is a precious secret, which is an open secret, which everybody should know but most of us are unaware of because we keep ourselves too busy ever to think about it. It is to look at and know people as people, as humans. It is to see people down through the uniforms, ranks, and offices they hold. It is to know each other as brothers in Christ. We were not used to seeing service men in uniform,

with loaded guns, at the gate and around the ground where we lived. If you just look at his outside, you will have all kinds of negative feelings. Either you fall into self-pity or you try to escape it by trying to pity the other fellow. But see him through his uniform, think of the home he came from, his mother and father, his friends at school and in church, the inner life he is living. He answered the country's call, and he is on the duty assigned to him. Then we know him really. We love him, we want to make friends with him, from which we must refrain. But there is fellow-feeling formed between us.

One Sabbath morning we were at our early morning prayers, as our custom is on the Lord's Day. We were singing "Sweet Hour of Prayer." A lady who came in during the singing noticed a soldier on guard duty stop in front of the meetinghouse, take his cap off, and stand reverently as if to join in the singing. Wire fence does not separate human hearts. Brothers in Christ are one across the separating walls.

The people here are having visitors. Church workers, Sunday School teachers, and missionaries connected with church groups in the Center make special trips to see us. School teachers, high school principals come to see their students. People in Friends Service Committee, who travel through this part, never fail to stop and see us. People of one whole family came to see people of one whole family in the Center, because the latter had been cared for by the former just like their own children. Vacationists stop here to see their former employees. Neighbors come. Army service men come to see their Japanese friends. These people come because they care. We find we have so many friends who care. We know how rich we are. These are some of our newly found treasures. And if more of us cared for each other—there is the foundation of peace to come.

We are happy to note family reunions taking place in the Center. Many people who were in the detention camps in Montana or New Mexico are coming back to their families. All people connected with our church in Pasadena—there are five of them—come back, their good character and loyalty made clear by strict examination.

More pastors came in this Center and there are now five ministers who share responsibilities of spiritual ministry and work together.

We are thankful to know that the friends in Pasadena are continuing and accelerating their efforts to help us in the centers. The special groups—the

Committee of the Defense Council, Committee for Fair Play, Friends Service Committee, Federated Missions of Pasadena, and many individuals are cooperating. Our parsonage on Kensington Place is becoming a "Center" where books, used clothes, shoes, toys, etc., are collected, sorted, and shipped to Tulare and other centers. Recently Miss Katherine came to see the people and the place, and the next week Mrs. Fuessle came. They saw for themselves the needs and wants for church, school and welfare work in the Center and they returned with "notes." Then came Rev. Herbert V. Nicholson with a truck load of books for the library and things for Sunday School and welfare department. These books were given by P. J. C., Public Library, as well as individuals. Books for general reading, good novels, and non-fiction books, are wanted in the library. A box of books sent me from Mrs. Edmund Nelson by Mrs. and Mr. Charles Coit was turned over to the Center office, and a Pasadena girl, Sumire Sugita made it a nucleus of the center library which is a fast growing institution. Recent report states "Over 400 people enjoy the facilities of the library daily."

I overheard two farmers' wives conversing over dinner table. Says one, "It must be very hot now in the ranch." "I say it is hot in the ranch, all day in sweat and dirt." The first one continues, "Still I like that kind of life much better than being here and doing nothing." "Yes, after day's work, and that from dark to dusk, we take bath and eat supper, and sleep away all cares. That's the life for me." The second one continues, "My land owner wrote and says 'want farmers who farms with a hoe in hand. When a farmer farms with pencil in hand weeds come up in the ranch.' That is true. You can't do farming if you keep accounts." Here I interjected, "Then what do you do farming for?" "O, when I see the ranch growing green, that is satisfaction, and if we get a nickel as profit we are glad and keep on farming." These people love the soil. One of them left the ranch, implements, and some standing crops with a Mexican farmer, asking taxes only be paid so that when they come back and soil and dirt be theirs, and they will do it all over again.

One particular concern is being cared for. It is Student Relocation. The National Student Relocation Council is organized. Its representative visited the Center recently to see those who wish to go to colleges or universities in mid-western and eastern States. Many applied for this opportunity. But it isn't

that the way is opened. Not many students will be able to go this fall. Three Caltech graduates, with master's degrees in science and engineering, went out to Chicago and vicinity. They have been in search for places where they can continue their research or find employment. After three months they are still looking for a place. We are hoping that doors will open for really earnest students to get college education and prepare themselves for service.

Our boys in the armed service are doing well. Of course, they are moving from camp to camp and we do not know where each one is stationed. About thirty boys went from Pasadena Japanese homes. Many of them are employed in some kind of office work in the army, though they desire actual combat duties.

All of us in this Center who came from Pasadena area are well.

KENGO TAJIMA, *Pastor*.
Tulare, California Assembly Center.

* * * *

THE LINTON RECEPTION

On August 20, 1942, at Carthage, Indiana, Missionary Groups tendered a good-bye reception for Edward and Violet Linton and their sons Mark and John. The Lintons' first pastorate was at Little Blue River Meeting in Walnut Ridge Quarterly Meeting. Friends from the six meetings constituting the Quarterly Meeting were present.

A fitting program had been arranged which included the gift of a number of practical articles for use in the mountain home of the family.

The Lintons are taking over pastoral work in east Tennessee. Their address will be Tellico Plains, R. R.

* * * *

CORRESPONDENCE FROM DENVER

On Sunday, June 8, 1942, during our pastor's absence at Yearly Meeting, the young people had charge of the Morning Worship Period. The sponsors of the meeting took the adult side and several of the young people, the young people's viewpoint on the question "The Church's Responsibility to Young People." Social, spiritual, and other viewpoints were discussed.

Denver Friends were fortunate in having Ruthanna Davis of Richmond, Indiana, and Jean Pratt of Schaghticoke, New York, come to Denver and take charge of the Vacation Bible School from June 23 through July 3. "Our Community" was the topic for primary and beginners under the leadership of Jean Pratt. "Our Neighbors from Other Lands—and the Study of Japan and Mexico," were the topics for juniors and intermediates lead by Ruthanna Davis. Worship, Bible Study and Handicraft all were linked closely with these studies. On Friday a short program and play, "The Good Samaritan," were given at

the church. Parents and friends had a chance to see the work accomplished and get acquainted with the teachers. The attendance was about fifty-five including teachers and helpers.

After leaving Denver, Ruthanna and Jean went to Palmer Lake where they conducted a Vacation School for one week, July 13 to 18. The main study was "Our Homes and Homes in Bible Times." A study was also made of Flowers of Bible Lands and Our Flowers, these were linked with International Peace Garden. During one worship period a noted author of children's stories spoke on the beautiful part of God's nature, the people. The closing program was given on Sunday at the Sunday School hour.

The young people of Denver had a two-day conference at Georgetown, Colorado, on July 4 and 5. About thirty were present and Anna Jane Maris, Ruthanna Davis and Jean Pratt led the conferences. Two representatives from Central City and a friend from Indiana, besides our leaders were the only ones outside of Denver Meeting. Travel conditions prevented many from attending. The conferences were very uplifting and a fine devotional closing service was given indoors in front of a fireplace.

The Sunday School picnic was held August 15 at Berkeley Park.

Missionary Meetings have been held regularly.

Prayer Meetings are held every Wednesday and the attendance, although not large, is earnest and faithful.

The Young People held meetings regularly and have survived the usual summer slump. An out-door meeting is planned on August 30 and then a fall Round-up to start the winter session right and keep that department of our church active.

* * * *

EAST WHITTIER AT WORK

The July program for the Missionary Society Meeting at East Whittier, California included accounts of work done in India and Jamaica. The story of the life work of Esther Baird and Alice Kennedy was reviewed. We also heard from California's own missionary fields, Alaska and Central America. The August meeting was held, following a picnic dinner, in Central Park, Whittier, California. . . At Yearly Meeting Rev. Arnold Hodgkin, an instructor at Asbury College, Kentucky, brought the morning message at East Whittier. Rev. Hodgkin is president of the National Holiness Missionary Society. . . Raymond Burbank, just graduated from Asbury College, and recently married, preached in his home church, East Whittier, the morning of July 28. On September 1 he will take over the pastoral work of the Friends Church of Yorba Linda in Orange County. . . Children's and young people's groups of California Yearly

Meeting enjoyed camp life at Quaker Meadow in the high Sierras among the giant Sequoias this summer. The first week's attendance showed that East Whittier had the largest representation. Our pastor conducted a class there for one week in July for High School young people. The youngsters enthusiastically reported on their camp activities at a recent Sunday evening meeting. . . Children's Day was observed June 28 with a charming program by the children of the Bible School. . . Several enjoyed attendance at the Institute of International Relations at Whittier College in July, also the meeting of the Friends Service Committee which was addressed by Miss Marjorie Frye of London, England.

* * * *

GOLDEN ANNIVERSARY OBSERVED

The Friends Church in Marshalltown, Iowa, celebrated the fiftieth anniversary of its founding on Sunday, August 16. Early in 1891, Isom P. Wooten, who was then Superintendent of Pastoral and Evangelistic work in Iowa Yearly Meeting of Friends, became interested in establishing a meeting of the Society of Friends in Marshalltown. The meeting was established the following year. The history of the Friends Church in Marshalltown began February 24, 1892 when a business meeting was called to form an application asking Bangor Quarterly Meeting to authorize the organization of a Monthly meeting of Friends in Marshalltown. This request was granted by Bangor Quarterly Meeting February 27, 1892 and a committee was appointed to attend the opening of the Monthly Meeting in a church building at the corner of Main and Third Streets, which had been purchased from another church organization. There was a small group of Friends residing in Marshalltown at that time. Daniel Haviland was the first Monthly Meeting clerk and Silas F. Strout the first Pastor. Fifteen years later to meet the needs of the growing church and Sunday School the church was remodeled and enlarged. In the spring of 1923 the congregation decided to build a new church on the same location.

Emmer E. and Larissa E. Benedict were largely responsible for the success of the financial campaign which resulted in the new church being built at a total cost of \$49,000. The dedication service was held May 18, 1924. Rev. Robert Cope of Wichita, Kansas, pastor of University Friends Church, a son of a former pastor, Rev. Howard W. Cope of Greensboro, N. C., brought the message at the morning service. Richard R. Newby, general Superintendent of Iowa Yearly Meeting had charge of the re-dedication service. The church had recently been re-decorated and carpeted. A large group of members and visitors ate dinner at noon in the dining room.

In the afternoon three resident charter members, Mrs. Larissa Benedict, Mrs. Sadie White, and Edwin C. Andrews spoke briefly and a history of the church, prepared by Calvin White, was read, after which the burning of the church mortgage, which had recently been paid off, was in charge of the present pastor, Rev. Orval H. Cox and representatives of the organizations of the church. Messages from several former members and pastors including Rev. J. Edgar Williams, of Detroit, Michigan, were read. The day was brought to a fitting close with a forceful message in the evening by Orval Cox on "The Church of Tomorrow."

* * * *

FRIENDS MEMORIAL CHURCH, BERKELEY, CALIFORNIA

The work at Berkeley has continued quite satisfactorily through the summer months. Some have been away on vacation from time to time, but there have always been those who "stayed by the stuff" and have carried on. Our minister was away for one week at "Quaker Meadow," (our California Yearly Meeting summer camp) with a few of our younger members. The usual number could not attend this year because of new college arrangements at the University, and other reasons. This was to be expected in these troubled days.

Our minister, Gorman Doubleday, is at present away with his family, on several weeks' vacation.

Some of our members are interested, and active, in the work of the A. F. S. C., and especially busy these days with the Students Relocation Committee. From 2000 to 3000 Japanese students are seeking placement in colleges and universities outside the western military area. Thus far, we understand that seventy-two colleges have signified willingness to accept Japanese students. This Students Relocation Council was organized on May 30, 1942. The work is being directed by a group of thirty-four individuals, among them college presidents and leaders in the field of education. One of our own members, Dr. Walter Homan, is associated with this Council.

We were happy to have Walter Borton, a member of the A. F. S. C. from Philadelphia attend several of our evening services. He was in attendance at the Pacific Coast Friends Conference convening in Berkeley a few weeks ago.

We are particularly grateful for our galaxy of young people. We think our young folk are definitely "splendid persons" in the sense that they are bright, happy, alert and, more than all, *growing*. They have helped materially in raising money for new improvements. They are now turning from that activity toward a "formal dinner" of the Christian Endeavor Society.

OLIVE VORE KIRK.

LATE SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Changes are still taking place and applications received from now on will be considered with others which are on the waiting list.

All boys' applications have not been accepted so that new ones placed immediately could probably be acted upon promptly. The Scholarship Committee can consider applications in case funds are released by withdrawals of present holders.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to
GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER **GEORGE** COLLEGE
EST. 1893 **SCHOOL** PREPARATORY

JOHN JOSEPH GURNEY

(Continued from page 391)

historic Gurney branch are in fifteen Yearly Meetings in America, some in an Association called the Five Years Meeting, while four Yearly Meetings are independent. Over eighty-five thousand members were listed as "Gurneyites," out of the one hundred and thirteen thousand Friends in America, in 1841. This group operates nine Colleges, and has missions throughout the world, besides supporting in a large measure the American Friends Service Committee. A fine spirit of fellowship is maintained with all groups of Friends in America and throughout the world.

A man ought to fortify his life at least once a day if he is going to win the battle. Also it ought to be unhurried time. Oh, how much we need that! It takes time to be spiritual, it doesn't just happen.—JOHN R. MOTT.

EMERGENCY SERVICE SETS THE PACE

During this last month the Flushing Meeting has been running a weekly recreation program for girls, eight to fourteen years old, Negro and white. Here they receive refreshments—eggs and ice cream cones, learn drawing and painting, listen to stories, play games, and borrow books to take home. In the Meeting, a real interest has been awakened in the problem of the underprivileged children of the neighborhood.

The director in charge is Otto Reimherr from the Lutheran Seminary at Gettysburg, Pennsylvania. Thelma Maurer, Flushing representative on the Quaker Emergency Service executive committee is hostess, and is assisted by Mrs. Leslie and Mrs. Smythe Alfrod.

The project was developed under the direction of the Quaker Emergency Service of New York. The QES hopes that similar activity will be undertaken by other local groups, and is ready to assist with the new projects in any way that it can.

The Quaker Emergency Service announces its change of office to 345 Lex-

ington Avenue, New York City. Telephone number: Lexington 2 0870.

MARRIAGES

BRUSH-KELLY—On August 21, 1942 in Chicago, Illinois, Miriam Kelly to John Brush, according to the manner of Friends.

BURBANK-ROTH—At the John Timothy Stone Chapel of the Fourth Presbyterian Church of Chicago, Gertrude Roth, daughter of Mrs. Philip Frederick Roth, and Raymond Burbank, son of Mr. and Mrs. Frances Burbank of La Habra, California, on June 12, 1942. Dr. Harry E. Jessup, minister. At home after September 1, at the parsonage of Yorba Linda Friends Church, Orange County, California.

DOEBBER-WINFIELD—At the Carthage Friends Church, on June 20, 1942, Juanita Winfield, daughter of Arthur and May Winfield, and Frederick Doebber of Indianapolis, Indiana. Murray S. Kenworthy, minister.

FERGUSON-HOLMAN—At the First Friends Church, Indianapolis, Indiana, on August 26, 1942, Rosalie Lucile Holman, daughter of Dr. Jerome Earl and Roxie N. Holman and William Bernard Ferguson, son of Dr. and Mrs. Cecil B. Ferguson of Miami, Florida. Willard O. Trueblood, officiating.

HENLEY-HAAS—At Carthage, Indiana, on August 24, 1942, Maria Henley, daughter of Howard and Willella Henley, to Dr. Max Haas of Portsmouth, Ohio. Murray S. Kenworthy, minister.

KITTEREDGE-SMITH—At Yuma, Arizona, July 3, 1942, Geraldine Smith, daughter of Mr. and Mrs. Morris Smith of East Whittier, California, and Craig Kitteredge. At home at Montebello, California.

NIXON-LEMPKE—At a wedding chapel near Santa Ana, California, on August 9, 1942, Clara Jane Lempke, daughter of Mr. and Mrs. Lawrence Lempke of Placentia, California, and Donald Nixon, son of Frank and Hannah Milhous Nixon, of East Whittier, California. Harold Walker, minister.

STREIGHTOFF-MITCHELL—On August 27, 1942, Ruth Ann, daughter of Walter

WESTTOWN SCHOOL

Established 1799

Many children have profited by the boarding school experience. Plan for your children to have this opportunity. The school office is open to visitors throughout the summer.

For catalogue address:

JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

C. and Camille Fennel Mitchell, and Frank Doan, son of Frances Doan and the late Frank Hatch Streightoff, in the Washington Street Methodist Episcopal Church, Alexandria, Virginia. Both are members of First Friends Church in Indianapolis, Indiana.

ZIGENHORN-HOAG—At the home of Lilly G. Hoopes, near Muscatine, Iowa, on August 1, 1942, Ruth Hoag, daughter of Mr. and Mrs. Clinton Hoag, and Gwyn Zigenhorn, son of Mr. and Mrs. Ira Zigenhorn. Guilford B. Street, minister.

BIRTHS

COLE—To Allen and Marjorie Daniel Cole, on July 21, 1942, in Austin, Texas, a son, Daniel Andrew.

HOAG—To John and Esther Beatty Hoag, on July 23, 1942, at Muscatine, Iowa, a son, Ronald John.

LAMPMAN—To Charles A. and Kathryn Lampman, on July 11, 1942, in San Diego, California, a daughter, Barbara Kay.

MACOMBER—To Ralph and Marjorie Allen Macomber, on August 4, 1942, in Acushnet, Massachusetts, a son.

OESTING—To Ralph and Rachel Kelsay Oesting, on July 28, 1942, in Chicago, Illinois, a daughter, Sarah Katharine.

DEATHS

JOHNSON—On August 10, 1942, in Minneapolis, Minnesota, Charity M. Barton Johnson, age 83 years. She was born in Crawford County, Illinois. She married Charles Barton who died in 1905, and in 1909 she married James Arthur Johnson, who died in 1940. She was a birthright Friend and at the time of her death was a member of the Minneapolis Meeting. She is survived by two sons and one daughter.

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PARKER—On August 4, 1942, at his home in Kansas City, Henry Allen Parker, aged 82 years. He was a birthright member of the Society of Friends and a graduate of Earlham College in 1884. He retired two years ago as Vice-President of the Abernathy Furniture Company with which he had been connected for fifty-seven years.

BORING—On August 20, 1942, at his home in Lincoln, Virginia, Ralph H. Boring, aged 50. He was the son of the late James Robert and Ida Bowles Boring of Friendsville, Tennessee. He attended the Lincoln Memorial University in Tennessee and was graduated from Wilmington College in Ohio and the Hartford Theological Seminary in Hartford, Connecticut. Surviving are his mother, wife, three children, two brothers, and three sisters. Funeral services were held at the Friends Meetinghouse in Lincoln, where he had, in former years, been Secretary and minister, with Jesse Stanfield, Mary E. Nichols, Cornelia Shoemaker, Mrs. F. P. Wilson, Mrs. W. T. Smith, Mrs. Arthur E. Lybolt, and Harrison Branch taking part.

HOCKETT—On June 5, 1942, at a hospital in Greensboro, North Carolina, Lillie Perkins Hockett, aged 58 years. She was a member of the Society of Friends of Richmond, Virginia. Surviving are her husband, her parents, three brothers, and one sister. Burial was in Forest Lawn Cemetery, Richmond, Virginia.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship—10:00 to 11:00 a. m. Willard O. Trueblood, Minister. Telephone, RILEY 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for

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NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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